

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



House of Bishops Meets

AT LATIN AMERICAN CONFERENCE OF BISHOPS

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Bishop Boynton of Puerto Rico gives the episcopal blessing at the Mass during the conference of West Indian and Latin American bishops. [See page 11.]

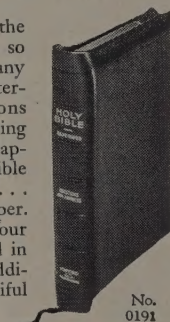
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LETTERS

"Universal Military Training"

TO THE EDITOR: A recent tour of duty for orientation and inspection of the Experimental Unit, Universal Military Training, Fort Knox, Ky., has suggested the following comment on Mr. Holt's letter [L. C., September 14th].

The really revolutionary meaning of the Experimental Unit is not a matter of externals at all, but a radical change in training methods. In place of the relationship "drill-sergeant and recruit," the attempt is made to establish the relationship "instructor-student." Far more impressive than the almost complete absence of profanity in this unit is the presence of a friendly coöperation between padre and trainee. Learning is rapid, mistakes are few when compared to older methods of training.

Obviously, Universal Military Training will not alone solve our problems of "security." It must be considered with the Reserve and National Guard policies of the War Department, and corresponding policies of Navy and Air Forces. But the assumption that a lad trained in the basic skills of the military life will forget them all so completely that the "training speed will not even be increased"—this assumption seems unwarranted. Does one forget how to swim?

(Rev.) PHILIP W. ROBERTS,
Chaplain (Maj.), Res.

Brandon, Vt.

Exchange Copies

TO THE EDITOR: Messrs. Mowbray, Ltd., of London, inform me that owing to currency restrictions they are unable to accept subscriptions for THE LIVING CHURCH. I shall be very sorry not to receive THE LIVING CHURCH, and I wonder if any of your readers would care to forward their copies after they have finished them. In exchange, I would send the *Church Times*.

(Rev.) R. L. CRAMPTON.

St. Augustine's, Holly Road
Aldershot, England.

The Living Church

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*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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TWENTY-FOURTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishops Approve Consecration of Philippine Independent Bishops

By ELIZABETH MCCracken

When the roll was called at the interim meeting of the House of Bishops, meeting in St. Paul's Church, Winston-Salem, N. C., November 4th to 7th, 106 of the 154 bishops of the Church in America answered to their names. Among them was Bishop Binsted of the Philippine Islands, who had come to the meeting to present the petition of the Philippine Independent Church for episcopal consecration of its bishops. Among the other important matters considered in the several sessions were the report of the Special Committee on Procedure under Marriage Legislation, psychiatric examination of candidates for Holy Orders, recruiting for the ministry, and evangelism.

The first day of the interim meeting was unprecedented in its program. It was given over entirely to two lectures and an address, delivered respectively by the Very Rev. Dr. Hughell E. W. Fosbrooke, dean emeritus of the General Theological Seminary; and the Rev. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America. [An account of the first day will be given in THE LIVING CHURCH of November 23, 1947.]

Marriage and Divorce

The report of the Special Committee on Procedure under Marriage Legislation was the first order of business on November 5th, coming after the routine of roll call, commemoration of deceased bishops, introduction of newly consecrated bishops, and resolutions and memorials of reference. Bishop Davis, retired Bishop of Western New York, presented the report, together with the replies of certain chancellors to a list of questions submitted to them by the committee. This material was not read, but copies were distributed to all the bishops before Bishop Davis began to speak. He opened the subject by saying:

"We sent out letters, asking all the bishops whether they found the Canon (No. 18) workable. We got replies from 54. All

SUMMARY

The House of Bishops:

Approved consecration of Philippine Independent Bishops;

Discussed marriage canons, but made no recommendations;

Urged National Council to emphasize duty of Churchpeople to consult clergy in cases of marital dissension;

Discussed evangelism and approved program;

Discussed psychiatric examinations for candidates for Orders;

Elected three missionary bishops, the Rev. William Jones for Alaska; the Rev. James Wilson Hunter, Coadjutor of Wyoming; and the Rev. Louis Chester Melcher, Coadjutor of Southern Brazil.

except four said that they found the Canon workable. There was some question as to the exact meaning of the term 'active member of this Church in good standing.' The definition of our special committee is the definition of a communicant: one who, being baptized and confirmed, comes regularly to Church services, including the Holy Communion; and supports the Church. But for the purposes of the Canon,

on, we consider a baptized person as an 'active member.'

FOUNDATIONS OF JUDGMENT

"There was a divergence of opinion in the replies as to causes regarded as destructive of marriage. Some held that the only such causes were valid as existed before marriage. Others held that causes arising after marriage might have had their origin in defects of character present but dormant before marriage; and were also valid. Canon 18 is, of course, based upon the Report of the Joint Commission on Holy Matrimony, and is in accord with it.

"The question is whether judgments should be based on the words of the Canon, or whether they should be in accord with the theology of the Canon. Some chancellors held that the only point to consider was the possibility of the success of the new marriage. Others did not take that position. These latter said that the Canon makes action automatic, under Section (d) of Canon 18.

"Another question turned upon the fact that we have no control over non-members of the Church. Members only ask for permission to re-marry. The bishop gives his judgment to the member, without regard to the party of the second part, if he or she be a non-member. The committee hopes to see a new section added to the Canon, specifically forbidding priests to officiate at such a marriage.

"The weak point in the Canon is that we catch people too late—after the mischief is done. We should require persons to seek pastoral counsel, not simply advise it, before going to a lawyer about a divorce. Then, when trouble comes, if it does come, they will be able to say that they did consult a priest. But we cannot require this without injustice to those people who wouldn't know about the requirement. They would be deprived of re-marriage simply because they did not know they had to consult a priest before getting a divorce.

"Let me conclude by stating that the faith of your special committee in the new legislation has been strengthened by the experience of the past year. We believe that the position taken in the new Canons (17 and 18) is theologically and morally sound, and socially and religiously beneficial. But we think that of all the means to effectual dealing with this gravest of our social problems, education as to the nature of Christian marriage and the sacredness of the family is the most important."

There was a silence of several moments when Bishop Davis ceased speak-

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ing. Then, Bishop Scarlet of Missouri said:

"I dislike to be an objector; but I never understood that this Canon constituted a theological question. We can't ask this House to accept a new doctrine of marriage—I mean the indissolubility of marriage. We have no such doctrine in this Church. We have said that adultery dissolves a marriage. The Canon says 'in intention life-long'—not 'life-long.' I object to having to accept the theology of this committee on this question of marriage."

Bishop Mitchell of Arkansas, the next speaker, commented on Bishop Scarlett's objections:

"The Canon was based on the report of a Joint Commission. That raises the question whether we here can pass on the doctrine of both Houses."

Bishop Davis here read from the report, causing Bishop Clingman of Kentucky to say:

"I wish that Bishop Davis would say which is the Canon and which is his report. We are getting into a mist."

Bishop Davis was about to reply when Bishop Hart of Pennsylvania secured the floor and said:

"Two chancellors objected to the report because it ignored the House of Deputies. They suggested that we could only recommend. Of course, we know that."

Bishop Mitchell of Arkansas returned to the sections of the report just read by Bishop Davis. These concerned the two classes of petitioners: those who merely wish their status clarified and those who contemplate remarriage. Bishop Mitchell asked:

"Why should a year elapse in both cases? For my part, I don't see why a person who only wants his status made clear should wait a year before he asks to have it done, if marriage is not contemplated. A person wanting to get married should wait a year, but why should a person who just wants his or her status clarified?"

Bishop Davis said that he agreed that this should not be required. But Bishop Dandridge of Tennessee vigorously disagreed, saying with emphasis:

"A person might come to have his status cleared, have it cleared, and get married the next day. He or she could, if the status were clear."

Bishop Davis then submitted a resolution appended to the report of the Spe-



HOUSE OF BISHOPS: (top) Bishops Van-Dyck of Vermont, Loring of Maine, Loring of Springfield, Pardue of Pittsburgh; (center) James F. Byrnes and the Presiding Bishop; (bottom) Bishops Donegan, Suffragan of New York, Conkling of Chicago, and Gardner of New Jersey.

cial Committee, which read as follows:

"Resolved, that the House of Bishops requests the National Council in its fulfillment of the duties given to it by resolution of General Convention as to pre-marital instruction to emphasize particularly the duty of Church members to consult their ministers in the case of marital disagreements before having recourse to court action as enjoined by Canon 16, Section 3 (a)."

The resolution having been seconded, Bishop Dandridge of Tennessee sprang to his feet and said:

"I don't like that. I don't think pre-marital instruction should include instruction on divorce."

At this point, Bishop Scarlett of Missouri moved to lay on the table the whole matter, declaring that it was too important to be rushed through. The motion was seconded and lost.

Bishop Davis rose to say:

"I don't think Bishop Scarlett understands that we are, as a committee, planning to memorialize General Convention, asking that the Canon be amended."

Bishop Dun of Washington got the floor, to say:

"This House should request this committee to prepare for presentation to the next General Convention certain amendments to this Canon."

Bishop Ivins of Milwaukee inquired, "Doesn't the acceptance of the report provide for that?"

Bishop Davis answered, "Not now. Objection has already been made to the theology in the report."

Bishop Conkling of Chicago reminded the bishops that there was a motion before the House. The question was then put and the resolution carried.

RESIDENCE

Bishop Hart of Pennsylvania brought up another question, saying:

"At the meeting of the chancellors, to discuss the matter of procedure, there was a difference of opinion about some points; but all agreed that the bishop to whom application must be made for judgment must be the bishop of the diocese in which the applicant was canonically resident. If the decision is favorable, the applicant can be married in any diocese. I have cases now that I must decide. I think the Canon is very explicit. A woman wrote to me that she wanted to marry a Churchman in another diocese. The man must apply to his ecclesiastical authority."

Bishop Kinsolving of Arizona cited a case:

"I had a letter from a man who wanted to marry a girl on Long Island. She was baptized and had once sung in a choir in Arizona. The man had been divorced in Arizona. It was complicated. The engagement was broken."

Bishop Budlong of Connecticut asked a question about another possible complication, saying:

"Suppose a man in Connecticut wanted to marry a woman in Arizona, would you give her permission?"

Before Bishop Kinsolving could reply, Bishop Jenkins, retired Bishop of Nevada, secured the floor, and said:

"As Bishop of Nevada, I refused to have anything to do with divorcees living only temporarily in Nevada. The Bishop of Nevada has many requests. It clears the way for him if he is firm about refusing to act for people not under his care."

Bishop Blankingship of Cuba spoke next, saying:

"I should like to have a ruling of the chairman of the Special Committee as to whether a bishop should marry anyone provided that he thinks the marriage will be a Christian marriage—even if it be the third or even the fourth marriage."

Bishop Davis replied that the bishop could not give his consent except as the Canon provides.

Bishop Kinsolving of Arizona spoke again here, to say:

"A few of us would like further discussion of the phrase 'in good standing.' The phrase is ambiguous. The committee gave certain definitions: a baptized person is a member of the Church. If confirmed, there are further obligations. I should like it made clearer."

Bishop Gardner got the floor, but did not speak to this point. He said:

"There has been considerable difference of opinion as to the interpretation of the Canon. There is a division among us here. If we go back home and say that we have done what we have done here this morning, the people will say that we have passed the buck. I would suggest that we follow the advice of the chancellor of the diocese of New York, as set forth in his reply to the questions of the committee, until the next General Convention. That would show that we have done something. We have scorn thrown at us for being weak-kneed. I move that the question of interpretation be referred to the Special Committee. This group has no right to say: 'This is the correct interpretation.' We can't settle it. But we can come to a gentleman's agreement."

Bishop Scarlett inquired: "Does that mean that we must accept the opinion of the chancellor of the diocese of New York?" When Bishop Davis replied that it did, Bishop Scarlett went on to say:

"I object to having the causes before marriage the only causes of annulment. For years, adultery has been a cause of divorce recognized by the Church. That is a cause arising after marriage. The Canon is a compromise; it allows freedom of a Christian's conscience."

Bishop Tucker of Ohio here said: "I

oppose reference to the Special Committee. I think we should abide by the canon."

Bishop Gardner of New Jersey rose to make another speech, saying:

"It goes back to the old question. We have no right to arbitrate until General Convention meets. We are not in agreement, but we all are sincere. What I ask is that we have a cessation of recent events* in the interpretation of this Canon. We are threatening the Church at a moment when the whole strength of the Church is needed for world issues."

Bishop Phillips of Southwestern Virginia, the next speaker, said:

"When General Convention met, we were trying to get a Canon that the Church would accept; not a legalistic but a pastoral Canon. The Bishop of New Jersey now wants to make it more rigid."

The hour of noon arrived just then. The House of Bishops had noon prayers, and then continued the debate with renewed vigor. Bishop Hobson of Southern Ohio spoke first, saying:

"In considering the motion of the Bishop of New Jersey about a gentleman's agreement, it might be embarrassing. Those who opposed it wouldn't, logically, be gentlemen. [Laughter.] We passed this Canon at General Convention. Now, by using it, we are told that we have been wrong. What would happen if we accepted the Bishop of New Jersey's gentlemen's agreement? If a man or woman goes to Bishop Gardner, and the cause of divorce was adultery, the Bishop of New Jersey would say that the cause happened after marriage. If he or she came to me, I should say that the defect in character, leading to adultery, existed before marriage. The rulings would be different."

"INTERPRETATIONS WILL VARY"

Bishop Conkling of Chicago secured the floor, and said with warmth of feeling:

"The law as proposed and written is not the canon I should prefer. It contains in it what I call 'extended nullity.' Just because we have had one or two notorious cases, and dirty linen has been washed in public, I don't see why we should now proceed as the chancellor of New York, or any chancellor, directs. Thank God, I have no chancellor."

"I should like to proceed, trying to interpret the Canon. I should like to keep our cases from the public press. [Applause.] Interpreting the Canon means that there will be divergent rulings."

Bishop Scarlett of Missouri rose to say: "In my own way, I agree with the Bishop of Chicago." [Laughter.]

Bishop Gardner of New Jersey aroused more laughter, when he said at this point:

"In view of this new union between the

*In Lexington and Michigan.

Bishop of Chicago and the Bishop of Missouri, I withdraw my motion."

Bishop Dun of Washington then introduced another consideration, saying:

"Have only sixteen dioceses had judgments, or have only sixteen sent in copies of their judgments?"

Bishop Davis said that he regretted to say that the latter was the case: not all dioceses having judgments had sent in reports. Bishop Essex of Quincy then took the floor, to ask:

"I should like to have it made clearer about the intention of persons coming for marriage that they must declare that they intend to have a Christian marriage."

Bishop Davis replied:

"That must be clear. While on my feet, I should like to pay tribute to the Bishop of Chicago for his lucid exposition. The Canon does admit of two interpretations. We can act in one of two ways under it. We must follow our consciences."

Bishop Conkling of Chicago then said that he would like the Special Committee to prepare a memorandum on the responsibility of bishops in administering the canon.

RESOLUTION ON RESIDENCE

Bishop Hobson secured the floor and offered the following resolution:

"Resolved, that applications made under Canon 18, Section 2, should always be made to the bishop or ecclesiastical authority of the diocese or missionary district where the petitioner is canonically resident; and further, that it be a condition of the judgment given by any bishop that a marriage following judgment shall take place within the jurisdiction of said bishop, or, if the marriage is to take place within any other jurisdiction, then the judgment shall be submitted for the consideration of the bishop of that jurisdiction."

Bishop Reinheimer spoke next, saying:

"I think the important part of the judgment should be the provision that the bishop in the diocese where the marriage is to be solemnized should review the decision of the petitioner's own diocesan."

Bishop Hobson's motion was seconded and carried. Bishop Loring of Maine then took the floor and read the statement of the Archbishop of Canterbury, recently published in the English Church press, to the effect that the clergy should refrain from any personal involvement in marriage after a divorce. Bishop Loring moved that the House of Bishops take the same position; but the motion was lost.

Thus ended this long and earnest debate. Had there not been other matters on the calendar, it might have continued, notwithstanding the accepted fact that

no action could be taken until the next meeting of the General Convention.

Evangelism Discussed

Immediately after the opening of the morning session of the House of Bishops on November 6th, the Presiding Bishop asked Bishop Penick, assistant to the Presiding Bishop, to take the chair, while he presented the matter of evangelism to the House. Bishop Sherrill made an eloquent speech of some length, saying:

"The last two meetings of the National Council were devoted to a consideration of where we are, and what is our goal. I can't feel happy to think in terms of what we have done, but of what we might do. Of the 100,000,000 people in this country, we have a membership of about 2,000,000. These are all we reach. Other Churches are reaching out so much farther. We would not compete with any of them if we did more than we have done. So many people have no religious background, or connection. They work with us in our daily lives; they live next door to us, or in the apartment above us. But we do not share our religion with them.

"As bishops we are so inclined to deal with organizations that we are apt to be far removed from evangelism. Bishop Tucker will agree with me that being Presiding Bishop is the abomination of desolation in this area. We miss personal, pastoral work. I hope that it can never be said of any of us: 'Born a man; died a bishop.' Let us keep human, pastoral, qualities.

"CENTIPEDE ON ITS BACK"

"We ought to realize that never before have we had such opportunities. We don't have to tell people that we have one world; they know it. We don't have to tell them that they are miserable sinners; they know it. We never had such an opportunity. No plan that can be made will suit everybody. We at the Church Missions House are like a centipede; it didn't know which leg to move; so lay on its back. I want to get at least a wiggle out of one leg.

"I find laymen more ready to act than the clergy in evangelism. Perhaps this is because laymen are in closer touch with people. What we plan is something that we think could be done everywhere. First, there would be a reaching out and getting in touch with all our people for a corporate observance of Lent, on a parochial basis. Second, there would be meetings of the clergy in Advent, with their bishops, to talk about the reality of life in this world. I hear everywhere that the clergy don't make parish calls. Some of the clergy feel that they are specialists. They sit in their rectories or parish houses, and expect that people will come to them if they want help. The very people who need help from the clergy will never come and ring the door-bell of the rectory or the parish house.

"We need to enroll lay men and lay women from the strength of the parish. We don't want to enroll people in order to

get them 'interested in the Church.' We want people who are already interested. We would like those people to go into the homes of the people, carrying a letter from me, one from their rector, and one from their bishop. The plan must be left flexible. But I hope that we might see a corporate Communion with every communicant partaking, on the First Sunday in Lent. I should like to see it continue through Lent.

"One difficulty with long-range evangelism is that we don't know the facts of Church life. I am grateful to Morehouse-Gorham for THE LIVING CHURCH ANNUAL; but it gives us only figures. I should like enough people to be working to call upon every person, and to make a report of all calls. Then, I should like the rector of every parish to get a realistic knowledge of his parish: its needs and its opportunities, and the causes for criticism and for congratulation.

"SAY WHAT YOU THINK"

"I don't ask you for a unanimous vote. I want you to say here and now what you think. Don't say it to some one as you go out of the room. That reduces blood pressure dangerously."

As the Presiding Bishop finished his speech, there was prolonged applause. The first speaker was Bishop Darst, retired Bishop of East Carolina, who made a memorable address, saying:

"Twenty years ago I was connected with the Bishops' Crusade. Some people called it a failure. I think that it was a glorious adventure. It was thrilling. I am tremendously concerned with the program presented by the Presiding Bishop. It will be a great thing to call the clergy together to bring them to a full sense of their responsibility. The greatest fault of the clergy today is worldliness. A worldly priest cannot bring people to God. The Church is on trial before the world today. Christ is on trial.

"Christ needs 'character witnesses.' I was a character witness not long ago in a court of law. I was asked what I knew about the man in question. I answered: 'The general opinion of him is'—when I got that far, I was interrupted. They said to me: 'We don't want to hear what the general opinion of him is; we want to hear what you actually know about him.' People want to hear what we know about Christ—not what we have read or supposed to be true.

"We need organization; but the organization must have sacramental grace in it. Some people regard the Church as a refrigerator, with a few select souls kept in it to keep them from spoiling. The Church should be a fire, warming all people into life."

CONTENT OF RADIO PROGRAM

Bishop Powell of Maryland then presented a message from a group of clergy which recently met at the College of Preachers. This message advocated the use of the radio; but expressed profound concern with the content of the radio program recommended and planned. The

message contained a motion that the matter be referred to the National Council, which motion was carried.

Bishop Ivins of Milwaukee, the next speaker, said:

"I have with me a resolution, passed by the diocesan convention of Milwaukee, which is almost identical with that of the group at the College of Preachers. May I attach it to Bishop Powell's message?"

This was done. Then Bishop Fenner of Kansas took the floor, to say with quiet conviction:

"I am somewhat of an old hand in the work of evangelism. I have been asked what is the duty of parishes? I have tried to devise a plan. I called upon one parish of 500 members to do the work of evangelists, asking them to reply to me individually. Only one hundred and four did respond. At first, I was disappointed. I had hoped to get the whole five hundred. Then I saw that I had one hundred more than I ever had before from that parish, willing to do personal evangelism."

Bishop Washburn of Newark, the next speaker, made a valuable contribution to the discussion, saying:

"I am not easily converted to schemes. It is for us bishops who have been converted to go back home and convert our clergy. If we are complaisant, perhaps some of our clergy are."

"I am glad that the Presiding Bishop spoke of parish visiting. I began my ministry under Bishop Slattery. He taught me that nothing can take the place of knowing people in their homes. The great thing is to take this plan, and to modify it to fit different parishes, to fit different kinds of people. I hope that we won't have too much chart-making. We must emphasize the fact that the task of the bishops, the clergy, and the people is *one* task. Then we shall have carried out the Presiding Bishop's objective."

Bishop Bennett of Rhode Island made a short but effective speech, saying:

"I am thoroughly convinced of the value of what the Presiding Bishop has laid upon us. First, we must set our own hearts and souls afire. Then we must bring the clergy to the same state. Together, we must work to fire the people."

INTERIOR PREPARATION

Bishop Pardue of Pittsburgh related a personal experience in vivid and convincing terms:

"I feel the necessity for a deeper approach to evangelism than the program outlines. The real essence of evangelism must begin with ourselves. Personal religious experience is a necessity. Four years ago, when I was consecrated, I began to study the lives of Ignatius Loyola and John Wesley. From them I learned that we must purge our own consciences. All programs of evangelism begin with small cells."

"I began as Ignatius did, with check-

ing my own sins and failures. It helped me to see myself, and to try to correct myself. Now, ten of us meet together regularly — nine of my clergy and myself. We discuss the sins that so easily beset us: pride, hurt feelings, depression, egotism—all those sins to which we clergy are so prone. We have progressed, and learned a good deal about the spiritual life, I think.

"We have a Rule of Life: prayer, how to approach people to help them, are parts of that rule. It would seem to me that we must deepen our own personal lives in order to go into this program. No one part of it can be permanent without spiritual growth."

Bishop Dunn of Washington said:

"Since we are on a confessional level, I would confess that I talk too much. I shall try to be brief now. The only criticism that I would make of the program is that we might rest content with giving the laity pieces of paper to carry in their hands, on their evangelistic calls. The inarticulate habit of our laity is already serious. This would make it worse. We need sharing — to go to others and talk to them and with them about what means so much to us."

Bishop Emrich, Suffragan of Michigan, spoke next. He said:

"What are we waiting for? Let us begin. But we need tools. Pamphlets, first of all. We should have some one at the center prepare a Catechism, which every bishop could use with Confirmation candidates. They have such Catechisms in the Lutheran and the Roman Catholic Churches. How can our Church schools not go down — to touch on another problem — in numbers when they open in September or October, and close for the summer?"

"PREACH CHRIST!"

Bishop Stoney of New Mexico and Southwest Texas spoke next, arousing applause by his contribution to the discussion. He said:

"The Church is in my blood. Ever since the days of my grandfather I have been nurtured in the Church. On the way here I saw the evidences of what other religious bodies do that our Church is not doing. We are not getting people because we are not caring for people in the right ways. People want what we have got, but we are not giving it to them. We have plenty of pamphlets, but they are not effective. Neither are our books. I can't get people to sing out of our Hymnal, with its grand music and its plainsong. But I can get them to sing: 'Shall we gather at the river?' I can get them to sing 'I have a friend in Jesus.'"

"People are thronging into these new religious organizations. The Pentecostal Churches are crowded. Let us make it plain to them that we preach Christ. How to do it? By preaching Christ."

Bishop Moody of Lexington took the floor at this point, to say:

"I just want to express my appreciation

of what the Presiding Bishop has said. I shall take it back and sell it to my people."

Bishop Spencer of West Missouri made another short speech of thanks, saying:

"Thanks be to God for what the Presiding Bishop has said. I wish that we could have a copy of it."

The Presiding Bishop replied:

"I am glad that we have had this talk together. I offer no brief for the program. I hope that everyone will adapt it to his own diocese. Do it yourselves, this work of evangelism. Then we shall get its true value."

On motion of the House, the Doxology was sung. The noon hour being reached just at the conclusion of the singing, Bishop Penick led noon prayers.

Philippine Independent Church

Bishop Binsted of the Philippines came from Manila by plane to attend the meeting of the House of Bishops, for the express purpose of presenting the petition of the Philippine Independent Church to the Protestant Episcopal Church for the episcopal consecration of its bishops, and for other privileges of the Episcopal Church. Bishop Binsted had distributed a supplement to the *Philippine Diocesan Chronicle*, containing the correspondence and other papers relating to the petition. The matter was made the first order of business at the afternoon session on November 6th. Bishop Binsted gave an outline of the history of the Philippine Independent Church and its present status:

"As far back as 1897 a group withdrew from the Roman Catholic Church in the Philippine Islands for several reasons: they wished to be free of foreign domination, free to marry [priests], free to develop. Many of the priests were not ready to break with Rome, and there was no formal organization until October 1, 1902, when the Philippine Independent Church was established. Supreme Bishop Aglipay applied to Bishop Brent for apostolic ordination, but the negotiations failed. The reason seems to have been that the two men were too unlike for mutual understanding. Bishop Brent was utterly frank in all his dealings; Bishop Aglipay was an extremely cautious diplomat."

"Bishop Aglipay, when nothing could be done, turned to the Protestants. The only one of this group to respond with interest and friendliness was the Unitarian Fellowship. Bishop Aglipay became a Unitarian in doctrine; but the people of the Church remained Catholic. Only about 10% of the entire membership ever were Unitarians. The Church has persisted, sound in its Catholic doctrine, and with churches and members all over the Philippine Islands."

"It was not until 1946 that definite requests were made for the use of our Prayer Book, for the consecration of their

bishops, and for the training of their candidates for the ministry. Their doctrine was sound; but I told them that they must issue a formal statement of their faith. This they did; it is printed in full in the supplement to our *Diocesan Chronicle*, now in your hands [L. C., November 9th]. This statement was unanimously carried by their General Assembly. It is my earnest hope that this petition can be acted upon under Article 3 of the Constitution, and Canon 42, Section 2."

The Presiding Bishop, when Bishop Binsted finished his presentation, asked if there were questions. In answer to the first few questions, Bishop Binsted said that there were 365 clergy now in the Philippine Independent Church; that not all were at present ready for reordination; that many of them had not been ordained by the Roman Catholic Church. It had been noted in the supplement to the *Diocesan Chronicle* that William Howard Taft, when first civil Governor of the Philippine Islands, had been made an "honorary bishop" by the Philippine Independent Church. Mr. Taft was a Unitarian, and through him the Unitarian Church in the United States offered friendship and cooperation to the Philippine Church. But, even then, the present Supreme Bishop de los Reyes, Jr., declares, the faith of the Church was Trinitarian. Another question asked with keen interest was: "Were others made 'honorary bishops'?" Bishop Binsted replied: "No."

In reply to other questions, Bishop Binsted explained that the Church was governed by a General Assembly, a House of Bishops, and the Supreme Bishop; that, in the main, the Philippine Independent Church was not working in the same territory as the Episcopal Church; that its membership was 10% of the entire Church membership of the Islands, the Roman Catholic Church having 78%, and all other Churches the remaining 12% between them. Other questions and answers brought out the facts that the theological seminary of the Philippine Independent Church was destroyed by enemy action; that they have only a few parochial schools; that about 20% of their clergy are married; that they are now using the Roman Missal, and, in some places, our Prayer Book. The final remarkable fact was brought out that they have 1,000,000 communicants, and 2,000,000 baptized members.

A few speeches were made in the ensuing discussion. Bishop Peabody of Central New York, the first speaker, said:

"I worked with Bishop Brent in the Philippines as a very young man. Bishop Brent was concerned with the possible dilution of our Church there. We are stronger now. But what concerns me is this: on the one hand, we have stood for locally-governed native Churches. Here is a different situation. A very large number

of people want to come over, with the idea of union later on. Hitherto, we have insisted that there shall be *growth* in Anglicanism. We want to be sure that this Philippine Church will not dilute Anglicanism and make the Church more Philippine than Anglican. Anglicanism is a culture, with deep roots. It must *grow* in an alien soil; it cannot do that in a moment."

Bishop Whittemore of Western Michigan spoke next:

"I spent five years in the Philippines, with the Bishop of Central New York, in Brent School, as a master. I love the Filipinos. They are a religious people. I do not share the fear of the Bishop of Central New York that Anglicanism will suffer a sea change with them. The Filipinos are going through a stage that we went through. They are seeking from us what *we* sought from the Church of England, and got from the Church of Scotland: episcopal ordination. It is an historic moment. We need not fear that what is essential in the Anglican tradition will be diluted. Let us take this step with faith in God. Let us act and act at once—at this session."

Bishop Binsted here mentioned that he had a letter from the Rev. Dr. Floyd Tomkins, with a memorandum by the Rev. Dr. Edward R. Hardy, Jr. He was willing to read this material, if desired. Before Bishop Binsted could do this, Bishop Conkling of Chicago said:

"I hardly think that we are able to pass on the details of this matter now. We should have a committee to consider it and report back."

The Presiding Bishop appointed such a committee; and it made its report at the next session. Bishop Ivins, chairman of this committee, presented the report:

"This is a piece of evangelistic work, with the committee in unanimous agreement. Several things are involved. In the first place, this is *not* a matter for the Lambeth Conference, as was suggested in one document. Lambeth would simply turn it back to us for decision. Some mention was made of the way we acted with the Polish Catholic and with the Old Catholic Churches. That way was union. This may never be asked by the Philippine Independent Church; it is not asked *now*. Almost all the questions raised by Dr. Tomkins and Dr. Hardy pertain to a Concordat, which is not what is being asked for. They want ordination and consecration. We need not give formal consent to the use of our Prayer Book. Anyone, any group, may use it, and many do. Bishop Binsted will insist that the services be in a language understood of the people. There is no universal language in the Philippine Islands. Bishop Binsted will see that the language used is the one that most of the people understand. The relations with the Unitarian Church are closed. The Philippine Church connected itself with the Unitarians only because they were the only Church friendly to them. None other responded. I offer the resolution of the

committee, namely that we grant the request of the Philippine Independent Church, for (1) ordination, (2) consecration of their bishops, (3) preparation of their candidates for Holy Orders, and (4) such other help as has been indicated by Bishop Binsted. All this is to be in accord with Article 3 of the Constitution and Canon 42, Section 2."

The resolution was seconded and carried. The only dissenting vote was that of Bishop Hobson of Southern Ohio. Bishop Hobson explained that he was in favor of granting the request, but that he felt that more time should be given to the consideration of it first. Bishop Peabody made it clear that he was not opposed to the granting of the request, but that he wanted the situation watched with care, in order that the traditions of Anglicanism might grow in it.

Recruiting for the Ministry

Bishop Wright of East Carolina presented the report of the Committee on Recruiting for the Ministry, and made the following comment upon the situation:

"We feel that the problems in our dioceses could be better served with a better equipped ministry. We should see that before next June the ministry is presented to the men in colleges."

Bishop Hart of Pennsylvania made a longer speech, saying:

"We now have men of fine calibre in our seminaries, studying for the ministry. But if we eliminate the sons of the clergy and the sons of old Church families, we are soon going to have very few candidates. We must think of the future. The ministry should be presented to young men in parishes by vestrymen. If we can get the strongest lay families thinking and speaking in strong terms of the ministry, we shall avoid a critical situation later. Some families urge their sons to go into the ministry because they fear they could not succeed elsewhere. But we must have only the best."

Bishop Lawrence of Western Massachusetts gave some interesting statistics:

"Only 13 out of 39 men I have recently ordained came from my diocese. Some of these were from clerical families. We should see that the subject is brought before the laity and clergy of various dioceses."

Bishop Darst, retired of East Carolina, the next speaker, said:

"In the South it is difficult to secure enough Negro clergy. There are fewer now than in many years. We should send men to our Negro schools and colleges, to present the ministry to the students there. We have a great opportunity for work among the Negroes. I have never known a place in which we had a church where the standard for the whole community was not set by that church."

Bishop Kirchhoffer of Indianapolis made another point:

"I have had some experience in taking postulants too early. I am not going to take them after this until they are through, or nearly through, college. I would like the opinion of other bishops on this matter."

Bishop Barry, Coadjutor of Albany, said:

"If I might suggest one place where we fall down, it is that we begin too late. We should begin with boys in high school, presenting the ministry to them. I have a list of such boys. I call them aspirants."

Bishop Wyatt-Brown, retired of Harrisburg, the next speaker, mentioned another important factor in the situation:

"I don't believe that as bishops we can do much without the parish priests. [Cries of "Hear! Hear!"] I picked out 41 possible candidates; and 16 of them went into the ministry. I have three boys of my own. I have told them that I'd rather see them in the ministry than as President of the United States. One is now a priest, another is in the seminary. The youngest, who is 15 years old, says that he is going into the ministry. We bishops cannot do this work of recruiting. The parish priests and the families have to do it."

Bishop Quin of Texas, the last speaker, said:

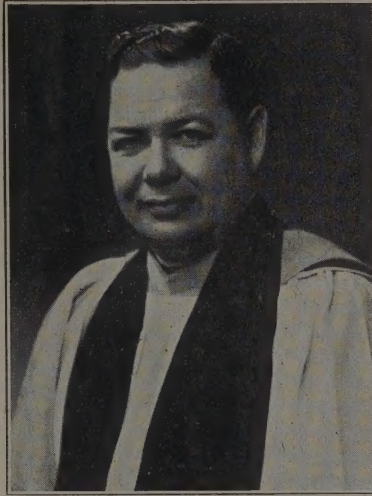
"I now have 39 candidates for the ministry. Nine are from the university. This is all owing to the work of Bishop Hines [Coadjutor of Texas]."

Psychiatric Examinations of Candidates

Bishop Washburn of Newark presented the report of the Committee on the Psychiatric Examination of Candidates for the Ministry, adding this comment:

"Only two questions in the Church Pension Fund form for examination, which the canon requires us to use, touch on mental or nervous difficulties. It is the experience of all of us that this examination form is usually returned to us with negative answers to those two questions. That is to say, the candidate is given a clean bill of health in regard to mental and nervous conditions. Yet, several psychotics are discovered in every entering class in every seminary, often with unfortunate publicity. Break-downs occur after ordination. We need to arrive at a procedure that will enable us to carry out the requirements of Canons 26 and 34. I offer for the committee the following resolution:

"Resolved, that there be a preamble calling attention to the fact that there is a need for greater attention to canonical examination of mental and nervous condition of applicants for Holy Orders, and that a special committee of three bishops be appointed by the chair, with power to add to its number from non-members of



MR. MELCHER: Coadjutor-elect of Southern Brazil.

this House; whose duty it shall be to suggest to the bishops a procedure for a psychological and psychiatric examination of postulants and candidates; and further,

"The Church Pension Fund be and hereby is requested to cooperate with said special committee in giving counsel and printing and circulating whatever communications and form of examination the committee decides to send to the bishops; and further, be it

"Resolved, that the special committee be and hereby is instructed to report to the bishops by mail within six months of this date and to make further report to the next meeting of this House."

The motion was seconded and carried.

James F. Byrnes Addresses Bishops

The largest social event was the banquet given to the bishops, their wives, and other guests on November 6th, at which the guest of honor and speaker was the Hon. James F. Byrnes. Mr. Byrnes spoke at considerable length on the state of the world today, and the responsibility of every man and woman to try to understand the problems, and to do their part, whether great or small, in their solution.

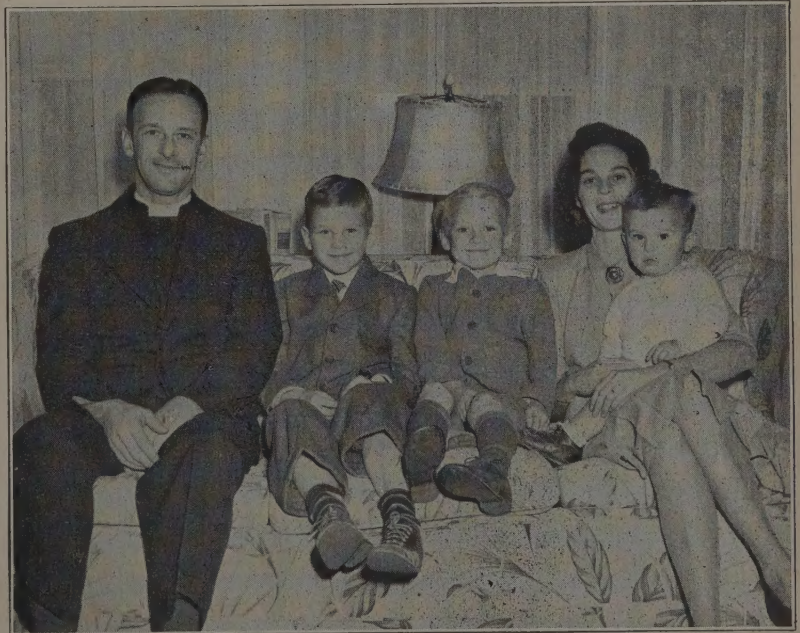
Mr. Hall Accepts

The Rev. Charles F. Hall, rector of St. Paul's Church, Concord, N. H., has accepted election as Bishop Coadjutor of the diocese of New Hampshire. Mr. Hall was elected on October 23d at a special convention of the diocese, held in St. John's Church, Portsmouth, N. H. It was the second convention called for the purpose of electing a Coadjutor [L. C., November 2d].

As soon as a requisite number of consents from the House of Bishops and standing committees has been received, the Presiding Bishop will take order for the consecration.

Bishop DeWolfe III

Bishop DeWolfe of Long Island was unable to attend the meeting of the House of Bishops in Winston-Salem, N. C., and has had to cancel all of his engagements for the immediate future. He is confined to St. John's Hospital,



MR. HALL: The Coadjutor-elect of New Hampshire is shown above with his family.

Brooklyn, where he is undergoing a series of tests designed to discover the cause of a condition which is troubling his sight. The doctors insist that the Bishop take a complete rest for the next few weeks and indicate that the condition confidently may be expected to clear itself presently.

Bishop Jenkins, retired of Nevada, and Bishop Littell, retired of Honolulu, are filling the scheduled visitations during the Bishop's illness.

Bishop Louttit Declines

Bishop Louttit, Suffragan of South Florida, has declined the election as diocesan of Western New York. The election to translate the Bishop was held on October 14th, and was the third election to fill the vacancy caused by the resignation of Bishop Davis.

Bishop Louttit's decision was announced by the Very Rev. Edward R. Welles. The following statement was released by the diocese:

"To the extreme regret and genuine sorrow of a great majority of the clergy and laity of the Diocese of Western New York we accept the declination of election as Bishop of the Rt. Rev. Henry I. Louttit, Suffragan of South Florida. In his own words he 'regretfully declined his election as Bishop of Western New York' because he was convinced after careful and prayerful consideration that God has further work for him in South Florida.

"Bishop Louttit spent a full week end in the diocese examining records, conferring with clergy and laity, and travelling into the field. He was entertained at a luncheon given by the clericus of the diocese and attended by five-sixths of the clergy. Later he and Mrs. Louttit were honored at a tea given by Trinity Church, Buffalo.

"Pictures of the various churches and missions were shown him by means of a film strip made up by Rev. Canon Robert E. Merry, diocesan director of young people's work.

"Bishop Louttit's declination forces another special convention to elect a Bishop of Western New York. Bishop Davis, retired, has consented to continue as episcopal head under the standing committee until such election and acceptance has been achieved."

NATIONAL COUNCIL

Fr. McDonald Associate Director of Laymen's Work Committee

The Rev. Frederick A. McDonald, rector of St. David's Church, Portland, Oreg., has been appointed associate director of the Presiding Bishop's Committee on Laymen's Work and will begin his work at the end of the year.

Fr. McDonald was born in Seattle, Wash., in 1908 and was graduated from the University of Washington and the



FR. McDONALD: New associate director of Committee on Laymen's Work.

General Theological Seminary, New York City. He was ordained to the diaconate in 1934 and to the priesthood in 1935.

Fr. McDonald served as a chaplain in the Army during the war, and is now chairman of the field department, a member of the diocesan council, and a trustee of St. Helen's Hall in the diocese of Oregon.

ORTHODOX

Negotiations for Reunion With Moscow Fail

Metropolitan Gregory of Leningrad and Novgorod has announced that his mission to the Russian Orthodox Church in North America, in an attempt to reconcile the Church in North America with the Moscow Patriarchate, has failed because of influences "antagonistic to the Soviet Union." The Metropolitan said:

"The Patriarch [Alexei of Moscow] is willing to grant the American Church autonomy, but the American bishops have laid down terms that would, in practice, sever connections with the Church in Russia, and make the American group a totally independent unit in the family of Orthodox Churches.

"However, the American bishops want complete freedom in the matter of appointing bishops, and also demand that their Council of Bishops should constitute a supreme tribunal. This is clearly contrary to Orthodox canons, and cannot be approved by Patriarch Alexei.

"Evidently the time has not yet become ripe, or the conscience of those ruling the North American dioceses has become deaf to every argument. However, we will wait with patience and hope for the day when they will become convinced of the need

for unconditional and close union of all Russian Orthodox believers in canonical submission to the Mother Church.

"It has grieved me to find some bishops in the American Russian Orthodox Church who are evidently under the influence of forces strongly antagonistic to the Soviet Union. We can only hope that false impressions regarding the liberty of the Church in Russia will in time disappear, and that the Russian Church here [in the United States] will once more be linked in submission and loyalty to the Moscow jurisdiction."

Metropolitan Gregory said that while negotiations for reconciliation have failed, final decision on the matter will not be known until the next triennial *Sobor* [General Council] of the Russian Orthodox Church in North America. The *Sobor* is to be held in 1949.

[RNS]

INTERCHURCH

Orthodox and Anglicans Meet at New Haven

The New Haven chapter of the Orthodox and Anglican Fellowship held its first meeting of the season in Dwight Hall, Yale University, on October 16th. The choir of the Russian Church of the Transfiguration sang Vespers in the Slavonic tongue, and Fr. James Christon of the Greek Orthodox Church officiated. After the service, Professor G. P. Fedotov of St. Vladimir's Seminary spoke on "Russian Kenoticism; the Humiliation of Christ in Russia Piety."

The Rev. Dr. E. R. Hardy, associate professor of Church History at Berkeley Divinity School, New Haven, Conn., spoke on "Russian Religion and Culture" at the first session of an institute on Russia, October 12th.

CANADA

Archbishop Adams Translated to Become Bishop of the Yukon

The Most Rev. Walter Robert Adams, Metropolitan of British Columbia and Archbishop of Kootenay, has been unanimously elected the Bishop of the Yukon.

Archbishop Adams presided at the business meeting, and at that time volunteered to go to the Yukon and lead the diocese through the next two or three years of the readjustment of Canada's Northland. He then retired from the meeting, and was unanimously elected. Archbishop Adams will resign the see of Kootenay but will remain Archbishop and Metropolitan.

Archbishop Adams is 71 years of age and was elected Bishop of Cariboo in 1925. He was later translated to Kootenay in 1934.

WEST INDIES

Latin American Conference of Anglican and American Bishops

By the Rt. Rev. CHARLES F. BOYNTON

Bishops from missionary jurisdictions of the Episcopal Church in Latin America recently met for the second time in history with bishops of the autonomous Anglican Province of the West Indies. The conference was held in Puerto Rico. The first of such conferences for spiritual and intellectual refreshment was held in 1946 in Jamaica, B. W. I.

Eleven bishops attended the conference, representing the missionary districts of Mexico, Puerto Rico, and Southern Brazil of the American Church, and the dioceses of Nassau, Honduras, Jamaica, Antigua, Barbados, and British Guiana of the Church of the West Indies. Bishop Colmore, retired of Puerto Rico, returned to act as host to the conference, since the invitation to meet in Puerto Rico was issued before he retired. Bishop Voegeli of Haiti, Bishop Blankingship of Cuba, the Rt. Rev. P. W. Gibson, Suffragan of Jamaica, and the Rt. Rev. F. M. E. Jackson, Bishop of Trinidad, were unavoidably detained. Three Anglican Bishops were not permitted to bring any dollars, and had to be financed from the thousand-dollar grant given by the National Council for the conference.

After a "Sunday in the churches," the Bishops gathered at the diocesan rest house, *Quinta Tranquila*, high in the mountains of Puerto Rico. The conference opened with a quiet day, consisting of four meditations, conducted by Bishop Colmore. This short retreat was followed by three days of study and discussions of subjects previously chosen and prepared. All the subjects were taken from those which will appear on the agenda of the Lambeth Conference, 1948. The Rt. Rev. Alan John Knight, Bishop of Guiana, read a paper on "the Unique Mission of the Anglican Communion for the World Today," which was followed by a paper on "the Anglican Basis for Christian Unity" by the Rt. Rev. William J. Hughes, Bishop of Barbados. The next day, papers were read by the Most Rev. William George Hardie, Archbishop of the West Indies and Bishop of Jamaica, on "the Church and Labor," and by the Rt. Rev. Spence Burton, SSJE, Bishop of Nassau, on "Christian Marriage." A paper on "the Administration of the Holy Communion" was read by Bishop Boynton. Discussions followed the presentation of each paper.

The evening of the first day was reserved for separate conferences: the

Bishops of the Province of the West Indies meeting with the Archbishop, and the American Bishops meeting together.

One evening all the Bishops attended a Confirmation Service in the Church of the Transfiguration. The Rev. Ramón Cortés, one of the long-time Puerto Rican missionaries of the Church, presented the class to Bishop Boynton. The Bishop of Mexico preached the sermon, and the Archbishop pronounced the final Blessing. The service was in Spanish, and the English Bishops were thrilled to hear the familiar services of the Church in a foreign language, and very pleased with themselves for being able to give back an almost perfect resumé of the sermon to Bishop Salinas.

The full daily round of services, beginning with Matins and the Holy Communion through to Compline just before bed-time, were under the direction of the Rev. Donald F. Gowe, chaplain to Bishop Boynton, and the all-important food department of 3 perfect meals a day plus afternoon tea was planned and executed by Miss Helen Pond, dietitian of St. Luke's Hospital, Ponce, and Mrs. Angela Oglesby, directress of St. Andrew's Craft Shop, Mayaguez, P. R.

The wonderful fellowship experienced by all is best described in the words of the several Bishops who lost no time writing to Bishop Boynton their feelings immediately upon arriving home:

"It was a great gathering of Bishops, and we shall all ever be thankful that so many were able to come. I know that the

presence of those warriors of the Faith—Mexico and Brazil—was an inspiration to me . . . The time we spent upon the hills was not only refreshing but also profitable, and enabled us to get to know one another better. It is great to realize the fellowship that we have with one another, and when things are a bit sticky in our corners we can think of other Bishops whom we know and thank God for their affection and prayers." ARCHBISHOP HARDIE.

"I would not have missed the conference for anything." BISHOP COLMORE.

"I arrived safely in Mexico City . . . with the most interesting impressions of my trip to Puerto Rico, especially of the nice fellowship and kindness shown to me by my brother Bishops, of the helpful and inspiring lectures and discussions of the several subjects taken into consideration, and of the kindness and friendship of the Puerto Rican clergy. I am thankful for all of it." BISHOP SALINAS.

"Thank you for the cordial and delightful welcome you gave me . . . Thanks to you, Dr. Gowe, Miss Pond, and Mrs. Oglesby, everything went as smoothly as possible. You managed to produce a splendid spirit of devotion to our Lord and fellowship among your brother Bishops." BISHOP BURTON.

"I am telling so many people of the delightful time we have had together in Puerto Rico. To me it was a much needed refreshment spiritual, mental and physical. I feel I can now with 'the help of my God leap over the wall.' For our fellowship together in the Lord I am repeating the General Thanksgiving frequently." BISHOP WILSON.



WEST INDIAN CONFERENCE: The recessional of bishops and clergy after a service at the recent Latin American conference of bishops.

Letter to the Faithful

From the Bishops Assembled in Puerto Rico

In the Name of the Father, and of the Son and of the Holy Ghost. Amen.

TO THE Faithful in Christ Jesus: We, Bishops of the One, Holy, Catholic, and Apostolic Church of Christ, in conference assembled, greet you in the Lord.

We represent the Church of our Lord Jesus Christ in many lands and in many dioceses: Antigua, Barbados, Brazil, Guiana, Honduras, Jamaica, Mexico, Nassau, Panama Canal Zone, and Puerto Rico. We are Bishops in the Church of God, in that part of the Holy Catholic Church commonly known as the Anglican Communion. We have assembled in Puerto Rico at the invitation of the Bishop of Puerto Rico to take counsel together concerning the work of the Church, faced as it is with the urgent problems of the present day, and prior to the conference of all the bishops of the Anglican Communion to be held at Lambeth Palace, London, in July, 1948.

I

The Church of our Lord Jesus Christ is One, Holy, Catholic, and Apostolic. These notes of the Church are real and true, because the Church is the indestructible Body of Christ. None of these notes is obvious, because the Church Militant here in earth is composed of fallible, weak, and sinful men.

(a) The Church is One—because God is One and Indivisible; Jesus Christ, the Savior of the world, conceived by the Holy Ghost, born of the Virgin Mary, God and Man, is One. He created His Church to be His Body, to continue His Incarnate life on earth and to continue His work of Salvation. His Body is one Body, indwelt by the one Holy Spirit. The unity of the Church is thus real, but not obvious. Many Christians, of different names, sometimes working against each other and even accusing one another of falsehood, intensify division. We must therefore continually offer our Savior's prayer: "That they all may be one, as Thou, Father, art in Me and I in Thee; that they may be one in Us, and that the world may know that Thou didst send Me." Even if all Christians do not as yet agree on our Lord's teaching, we ought conscientiously to work together for the welfare of God's children in all the corporal and in many of the spiritual works of mercy. As we work together for Him and with Him, we shall come to know each other at our several bests and so love one another in Him and for Him.

(b) The Church is Holy—for it is

the Body of the Holy Son of God, living by the life of the Holy Spirit. The Church teaches holiness by proclaiming the Gospel, and imparts holiness by training its members in prayer and in

¶ The historic Catholicity of the Anglican Communion and the schisms which have taken place in Christ's Holy Church, are the subjects discussed in this letter issued by the bishops of the missionary districts of the Episcopal Church in Latin America and of the autonomous Anglican Province of the West Indies, assembled in Puerto Rico. It was in part inspired by a public criticism from Roman Catholic spokesmen in Puerto Rico. A complete Spanish version was published in the local Puerto Rican press. A full story of the conference is given in the "Foreign" section (see page 11).

worship and by ministering the Holy Sacraments instituted by the Holy Savior. Yet, holiness is no more obvious than the oneness of the Church, for although there are many saints in the Church in every age, there are countless sinners who do not live their lives in accord with His Will, and thus manifest the holiness of Christ and of His Body the Church. When the holiness of the Church is made obvious by us, then and only then will the unity of the Church be obvious. We become holy only by being united to the Holy Savior; we can only become one by being united to Him. The wounds in the Body of Christ, the Church, cannot be healed by controversy or by compromise. These strips of adhesive tape cannot heal the wounds. They must be cleansed by the Precious Blood of Jesus, which cleanseth us from all sin.

(c) The Church is Catholic—for it is the Body of the Savior of the whole world. "All power is given to Me in heaven and in earth; go ye therefore and teach all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded, and lo, I am with you always, even unto the end of the world." The Church is Catholic because it teaches all the truth revealed by our Savior, heals all spiritual diseases, imparts all virtues, to all nations, kindreds, peoples, and tongues, in all places and in all ages. The Catholicity of the Church is real, but not always obvious, because of the sinfulness, the pride in race consciousness, national arrogance,

social, cultural, or financial sense of superiority.

(d) The Church is Apostolic—for as the Body of Christ it is sent in the power of the Holy Spirit, even as the Father sent the Son. "As my Father hath sent me, even so send I you." "When he had said this, He breathed on them and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained."

II

We, who are members of and bishops in this One, Holy, Catholic, and Apostolic Church, confess with shame that our lives are not like the lives of the Holy Apostles, and that our acts do not read like "The Acts of the Apostles," and that our own deaths will probably not be through martyrdom. Yet we rejoice that we have inherited this Apostolic Ministry, and we seek to carry on through pastoral and missionary labors the apostolic life and work of our Lord and His Apostles. "Christ Jesus came into the world to save sinners."

The schisms, however, remain. The Church, the Body of Christ, ought to be one in faith and practice. This is the will of our Lord Jesus Christ. The Church is divided and faces a torn and distracted world. Schism is a sin, and it is very old. Its causes are many and have their roots deep in the history of the past, and involve large questions of history and theology. The first serious schism occurred in the 10th century between Rome and Constantinople, when the latter rejected the claims made by the pope. The East and the West have remained divided ever since, with grave loss to both. From 1378 until 1415 there was a schism in the West; for during that period there were always two popes and for a part of the time there were three. The schism was healed by the Council of Constance in 1415, which subordinated papal claims to the Church. In the 16th century a further schism occurred in the West, which has not yet been healed. The Church in England, and elsewhere, rejected the papal claims. *Ecclesia Anglicana* is not a new Church founded by a king. Henry VIII was too good a theologian (although he was a bad Christian) to think that he or any man could found a Church, and he was too good an historian to accept papal claims. Bishops in England only are nominated, not made, by the king. Outside England, bishops are elected by

the diocesan synod comprising clergy and laity of the diocese. So were bishops in France and in Spain in days gone by. General Franco nominates them in Spain today, and the president nominates them in Haiti. In England no new Church was formed. There was a return to primitive practice in faith and order. The creeds of Christendom, the Catholic sacraments, and the Apostolic Ministry were retained unbroken. Accretions which had no warrant either in scripture or in history were rejected. The scriptures were made available in the language of the people, and the faithful laity were given their primitive place in worship and in the ordering of the Church. While holding fast that which was good, everything was brought to the test of truth. The schism with Rome became fixed in 1570, when Pius V excommunicated Queen Elizabeth and her subjects. The rapid advance in learning which marked the 18th and 19th centuries presented many difficulties and led to serious attacks on the faith; yet we affirm that the Anglican Communion has emerged stronger than ever as a result of its readiness to welcome truth from whatever source it may come. Pronouncements of individuals, whether bishops, priests, or laymen, no more commit the Church than did the pronouncement of Pope Honorius for which he was condemned as a heretic by the 18th General Council—which condemnation 55 of his successors in office affirmed to be true and just when they took the oath after their election. Nor do individual pronouncements commit the Church any more than did the pronouncement of Pope Eugenius IV on Holy Orders, when he affirmed that the essence of valid ordination consisted in the giving of the chalice and paten to the ordinand (*porrecto instrumentorum*)—a very late custom in the rite of ordination. If his pronouncement had been judged true, ordinations everywhere are invalid, including his own.

CATHOLIC AND PROTESTANT

Schism has given rise to a controversial use of the words "Catholic" and "Protestant," and these words have been set in opposition to each other, quite wrongly. "Protestant" is a term applied to those who protested against error in the name of truth. The protest was, and still is, against Papalism and not against Catholicism. The true Catholic is always a faithful protestant, for he can never accept that which conflicts with God's revelation in Christ. Schism has hardened since 1870, when the Roman Catholic Church raised the theory of Papal Infallibility to a dogma of the Church on the same level as the Articles of the Creed. Prior to July 18, 1870, Papal Infallibility was declared in Keenan's Catechism (a well known and widely used Roman Catholic catechism

at the time) to be a "Protestant Invention"; yet, on July 18, 1870, the "Protestant Invention" became Catholic truth for all members of the Roman Catholic Church. The effect of this dogma on the Roman Catholic Church has been such that the term "Protestant" increasingly denotes those who oppose Ecclesiastical Fascism as it is manifested through Papal Totalitarianism.

Schism in the Church has in the course of time led to misplaced emphasis in matters of theology, and the true balance has been upset. This is notably so in the theology of the Sacrament of Holy Communion. In the Middle Ages, theological emphasis was so placed on the Passion that all the perverted ideas of Eucharistic Sacrifice sprang from it, until it was vulgarly believed that Christ was slain afresh in every Eucharist. When we do what Christ commanded, we make a memorial of His total work: Incarnate, Living, Dying, Rising again, Returning to Glory, Reigning in Glory, Pouring forth the Holy Spirit on His Church, Looking for His coming again; we offer them on the altar of the Church in union with His perpetual offering of His sacrificed humanity at the Heavenly altar; and we offer ourselves to be used for His service and in His way; and He gives us Himself to sustain us: as the English Prayer Book Catechism says: "The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." Terminology, although useful, is not of the first importance. In the first English Prayer Book of 1549, the title read: "The Lord's Supper or Holy Communion, commonly called the Mass." The Holy Sacrament has borne and still bears various names—the Lord's Supper, the Holy Communion, the Holy Eucharist, the Liturgy, the Mass. These terms only become harmful when they are used to express all that Christ's command means, instead of being used to describe some aspect of it which may otherwise be overlooked. Nevertheless, the Eucharistic Sacrifice is very different from Medieval perversions which the Anglican Communion repudiates and condemns. "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come."

We have said so much on the sin of

schism, for it is schism which confuses Christian people. For the healing of schism, the first requirement is repentance by all for past sin, and the recognition of four fundamental principles which must mark the visible unity of the Church: (a) The Holy Scriptures as the final court of appeal in matters of faith, (b) the Catholic Creed of Nicaea as a sufficient statement of the faith, (c) the historic Sacraments as the Church has received them, and (d) the Apostolic Ministry of bishops, priests, and deacons, transmitted through the Historic Episcopate. The Anglican Communion is in an unique position to mediate between conflicting claims, whether from the side of the Roman Catholic Church which affirms that only the pope has plenary power and from him all authority and jurisdiction is derived, or from the side of the Protestants who affirm that authority is from the Holy Spirit alone through the congregation. Full communion has been achieved between the Anglican Communion and the Old Catholics in Europe and America, and with the Holy Orthodox Churches of the East progress toward organic unity is well advanced.

TRUE UNITY

We therefore call upon all our brethren in Christ to recognize that true unity is the gift of Christ to His Church, which we can only receive as we become holy. The Church was known as Holy Church before it was called One Church. In our distracted world, peace is desired above all things. Peace, however, is the fruit of righteousness, justice and truth between nations, races, classes, ideologies, as well as Christians. Righteousness is the fruit of holiness. The only united nations will be the nations united in Christ our Lord.

We commend you to God and to the power of His Grace; that He who hath begun a good work in you will perform it until the day of Jesus Christ. May God Almighty, Father, Son and Holy Ghost, bless and keep you and give you His peace.

Your faithful pastors in our Blessed Lord,

CHARLES F. BOYNTON,
Bishop of Puerto Rico,
CHARLES B. COLMORE,
Retired of Puerto Rico,
WILLIAM M. M. THOMAS,
Bishop of Southern Brazil,
E. SALINAS Y VALASCO,
Bishop of Mexico,
R. HEBER GOODEN,
Bishop of Panama,
WILLIAM JAMAICA,
Archbishop of the West Indies,
ALAN GUIANA,
SPENCE NASSAU,
JAMES BARBADOS,
NATHANIEL ANTIGUA,
DOUGLAS HONDURAS.

CHURCH CALENDAR

November

- 9. 23d Sunday after Trinity
- 16. 24th Sunday after Trinity
- 23. Sunday next before Advent
- 27. Thanksgiving Day
- 30. Advent Sunday

December

- 1. St. Andrew* (Monday)
- 7. 2d Sunday in Advent
- 14. 3d Sunday in Advent

* Transferred from November 30th

The House of Bishops

THE interim meeting of the House of Bishops was notable both for action taken and for the spirit shown. Discussions of subjects about which there were decided differences of opinion were conducted with good will and good humor; and also with a genuine attempt to see and to understand every point of view taken. The younger bishops took part in the deliberations, along with the senior bishops. It was a fine meeting.

The most memorable action taken was that in response to the petition of the Philippine Independent Church for ordination, consecration of its bishops, and help in the training of its candidates for the ministry. We devote a separate editorial to this important subject.

Naturally, the greatest public interest was taken in the discussion of procedure under the Canon on Holy Matrimony. To many, it seemed not to go very far. The reason frequently expressed was that the House of Bishops has no power to change the Canon. Until it is amended, many bishops declared, there will inevitably be divergences in its administration. It was interesting to note that, in spite of this, confidence was expressed that we should not have recurrences of the two cases which caused such scandal in the past year.

The session on evangelism caused a real stirring of zeal. The Presiding Bishop made a moving speech. Several who had heard him speak on the subject earlier this autumn expected that he would make the same speech. He did not. What he said was new and fresh. The discussion that followed was of special interest for the reason that the bishops had not yet considered it together as a house.

The emphasis on pastoral calls was put by almost all the speakers. The falling-off in that good old custom certainly has been one cause of the apathy of Church people, as well as of the decrease in membership not only in parishes but also in the Church Schools. But one bishop struck a deeper note when he said that the worldliness of some of the clergy had been another cause. Surely, a call made by such a man could have no spiritual effect, even though it might lead to what can be described as a "social acquaintance." The stress put on "articulateness" was interesting. It is true that the laity are not prone to speak of their religion. No doubt they should overcome this reluctance. On the other hand, it cannot be effectual if merely a "procedure."

The problem of recruiting for the ministry seems as far from solution as ever. The suggestion that the last year in college is too late to present the subject to young men is sound, we think. By that time, a young man has chosen his profession. If not, he can

hardly give sufficient consideration to the ministry in the weeks before commencement. The "aspirants" mentioned — high school boys who had been told about the ministry and were thinking seriously of — appeared to be likely material for the ministry. They will, at any rate, have thought of it for several years, instead of several months, or weeks.

Nothing was said about sermons on the ministry. Many a priest has heard the call through such a sermon. In the days of our forbears, there was usually a sermon on the ministry on the Third Sunday in Advent. When is one heard now? Perhaps on Theological Sunday. Also, it used to be the custom for Church School teachers of boys to speak to them of the ministry, and for the teachers of girls to bring to their attention the deaconess order. These simple ways of recruiting might well be tried again.

The House of Bishops met for four days, instead of the usual three. The reason for this was that the Presiding Bishop wished to have one day — the first, at that — devoted to spiritual refreshment. Dean Fosbroke's two lectures on the Old Testament, each lecture one hour long, with only an interval of ten minutes between, held the close attention of all the bishops and of the many visitors who came to St. Paul's Church to hear him. Among the bishops are many of the Dean's former students — from Nashotah, Cambridge, and the General Theological Seminary.

Quite different was the program for the afternoon of the first day, when Dr. Cavert gave his address on Christian unity, and answered questions about the World Council of Churches, and about the Federal Council of Churches. Since the Church is now a member of the Federal Council, this opportunity was prized.

Most of the bishops arrived on the evening before this first day. Of the 154, 106 attended the meeting, and stayed throughout. All in all, this interim meeting was one of the best ever held — so the bishops declared.

Apostolic Fellowship in the Philippines

BY ITS favorable response to the petition of the Philippine Independent Church to "grant the gift of Apostolic Succession" for its episcopate, the House of Bishops took action that was truly epoch-making. By this action the Episcopal Church will enter into a "fellowship of communion" with a national Catholic Church nearly as large as our own, and will widen the spiritual horizons of the entire Anglican communion.

Bishop Binsted of the Philippines deserves much credit for the high Christian statesmanship that has

made this notable step possible. But there has been equally high Christian statesmanship on the part of the Supreme Bishop of the Philippine Independent Church, the Most Rev. Isabelo de los Reyes Jr., who took the initiative in the negotiations. And the bishops and members of the General Assembly of that Church have set a commendable standard of Christian humility and charity in their determination to make possible the reception of their Church back into the mainstream of historic Catholic Christianity.

The probable next step was outlined by Bishop Binistad in his letter to the Presiding Bishop transmitting the formal petition: "Should the petition be favorably acted upon by the House of Bishops, I presume the procedure would be to consecrate three of the bishops of the Philippine Independent Church who would in turn consecrate the other bishops of their Church." (There are about twenty Philippine Independent bishops, who are mostly in Roman Catholic priests' orders, but who have not received valid episcopal consecration.) "Any bishop who had not received valid ordination to the diaconate and priesthood would necessarily have to receive such ordination as a preliminary to episcopal consecration." Presumably priests who may not have orders of recognized validity will also be reordained.

But the gift of the Apostolic Ministry will not be the only way in which our Church will be able to assist the Philippine Independent Church. That Church intends also to use the Book of Common Prayer, to send future candidates for its ministry to our seminary, and to work in close communion and fellowship with the Philippine Episcopal Church. Indeed it is the desire of the Philippine Independent Church, in the words of Archbishop de los Reyes, "to be recognized as a young sister Church by the Anglican communion of Churches." Thus intercommunion may speedily lead to organic federation, according to the expressed desire of our General Convention, which set forth those goals for our closer relationship with any Christian body that is willing to meet the requirements of Catholic faith and order to which the Lambeth Quadrilateral bears witness.

And the Philippine Independent Church will be able to be of genuine help to our missionary work also. For its strength lies chiefly in the lowlands, among substantial farmers, while it also has a strong appeal to all classes of Philippine society. Our own work, apart from ministry to Americans in Manila and elsewhere, is largely among the primitive tribesmen. Even from an economic and practical viewpoint, therefore, the two Churches have much to offer each other; and if and when organic unity becomes possible, the result should be a strong, indigenous, self-supporting missionary province, which may some day take its place as one of the autonomous Churches of the Anglican communion.

We send our fraternal greeting to the bishops, priests, and members of the Philippine Independent

Church, with the prayer that we may grow to share increasingly with them, not only the Apostolic Ministry, but the full measure of the Apostles' doctrine and fellowship, the breaking of bread, and the prayers of the One, Holy, Catholic, and Apostolic Church.

The West Indian Encyclical

THE conference of British and American bishops in Puerto Rico, reported in our news columns, was significant for several reasons. For one thing, it gave the bishops an opportunity to share with one another their experience in dealing with problems that are common to them all. For another, it bore witness to the unity and Catholicity of the Anglican communion, across the bounds of nationalism. But perhaps most important of all, it gave rise to an encyclical letter that is one of the best statements of contemporary Anglicanism that have come to our attention. We publish that document in full, and commend it wholeheartedly to Churchmen everywhere of whatever school of thought, as a reasonable, irenic, ecumenical, and official statement of the Catholic Faith as received and taught in this Church of ours. The Lambeth Conference could do worse than to lift great portions of this encyclical and incorporate them in its own resolutions or in a letter to the faithful throughout the Anglican communion.

"Passport to Nowhere"

NEWS REEL theatres and other motion picture houses have been showing a noteworthy documentary picture called *Passport to Nowhere*. An RKO-Pathé production in the "This is America" series, it tells the sad story of the displaced persons in Europe; their history, their present condition, and their dubious future. Sequences were made recently in Germany, and they are carefully edited to tell the story of these unhappy 850,000 people of all nationalities, many of them orphans euphemistically described as "unaccompanied children."

The picture admittedly has an axe to grind. It is a good axe, and it is ground to a fine point. The introductory narrative suggests that the picture might be of interest to Congressmen and mentions, if we recall correctly, that a bill is pending to permit the admission of 400,000 of these DP's to the United States, over a period of four years.

An aroused public opinion can bring the Stratton bill out of committee and before the special session of Congress. We hope that Church groups will let their representatives know where they stand.

THE DEMANDS on our space of the two important meetings of bishops reported this week necessitate our interrupting the series of Catholic Congress papers. Fr. Thompson's noteworthy paper on "The Sacraments—Power for Daily Living" will appear next week.



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CHICAGO

Bishop Conkling Asks Churchmen to Pray for Peace

Bishop Conkling of Chicago recently called upon all Episcopalians, both clergy and laymen, to pray for peace daily from now until Christmas. The Bishop wrote:

"Our world situation grows continually more desperate. We know another war is sheer madness yet we seem to be drifting inevitably to grave peril; and what is worse, without effective means to prevent such disaster.

"The evils which increasingly hold sway are spiritual in character. Probably fear is the strongest. We fear and mistrust Russia. The Russians undoubtedly are motivated by the same fear and mistrust of us. They do not understand us, nor we them. They do not trust us, nor we them. They believe we are strengthening ourselves by Pacific bases, oil pipe lines, and atomic weapons — all because we intend to dominate the world, including them. Our creed of them is much the same.

"How can such powerful spiritual evils be fought and overcome? Certainly not by building up more and more upon them. Only by the spiritual forces of good can we achieve the defeat of such fear, mistrust, and self righteousness.

"We must, in prayer, come to see more clearly our own fault in the sorry mess. We must not only pray for self illumination but for the increase in those virtues that may make it possible for others to believe in us, to trust us, nay even to love us. We must pray also for the Russian leaders and people that they, with us, may be instruments of God's good purposes.

"Let us pray that our national Church leaders and those of the Church of England and those of the Russian Churches will call all peoples throughout their countries to kneel together in spirit daily, holding up hands in supplication for each other. Then we can hope to clasp those hands in deepening fellowship with each other.

"Let us not heed those who say, 'It will do no good,' but let us use with greatest urgency and faithfulness the greatest weapon we both possess in common, far greater than atomic energy, not to destruction but to salvation until the ends of the earth.

"We ask our people to use daily the following prayer, both by individuals in private prayer and by our clergy and people in public worship:

"O God, the Father of our Lord Jesus Christ our only Saviour, the Prince of Peace, take from our hearts all hatred, prejudice, self interest and mistrust. Enable us to see and repent of our own faults; to understand and to trust each other. Unite us in the holy bond of truth that we may be builders of the world's peace to our joy and Thy glory, through Jesus Christ, our Lord. Amen."

"We ask that the use of the prayer be continued with fervent intention throughout the coming weeks at least until Christmas, that by the Feast of our Lord's Na-

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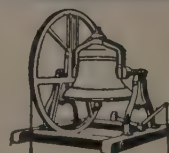
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NEW YORK

**St. James' Burns
\$350,000 Mortgage**

St. James' Church, the Bronx, New York City, burned the mortgage on their church at a service of thanksgiving on October 19th.

The amount of the mortgage, \$350,000, was said to be one of the largest of any church in the country. The mortgage was incurred in 1923 during a housing shortage, when the church built the St. James' apartment to provide moderately priced and conveniently located homes for the members of the parish.

With the leadership of the present rector, the Rev. Arthur V. Litchfield, the vestry and congregation were able to pay the mortgage in full, partly by the sale of the apartment building, the contributions of the congregation and their friends, and partly through the substantial assistance of Bishop Manning, rector of New York, and Bishop Gilbert of New York.

Church of the Transfiguration Has New Memorial Doors

The Church of the Transfiguration, New York City, set in place its new handwrought memorial entrance doors at the first of the All Saints' Day services, November 1st. The doors are a memorial to Mrs. William Woodville Rockhill of New York City, and were given in memory of her by the members of the Church of the Transfiguration.

The heavy doors were designed and executed by Calvert, Herrick, and Riedinger, and are of white Appalachian oak, finished to harmonize with the English carved oak of the bride's altar in the church. The doors swing on specially designed handmade strap hinges in the ancient Gothic style.

LONG ISLAND

Intercollegiate Conference Held at Diocesan Youth Center

A weekend conference of the Intercollegiate Episcopal Council of Greater New York was held October 24th to 26th at the Episcopal Youth Center of the diocese of Long Island. This council of students was formed early in the year in an effort to coordinate and strengthen the activities of the college Episcopal groups. The first major activity of the council was a Corporate



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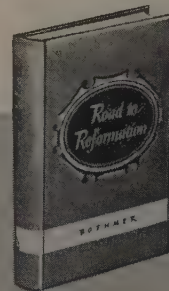
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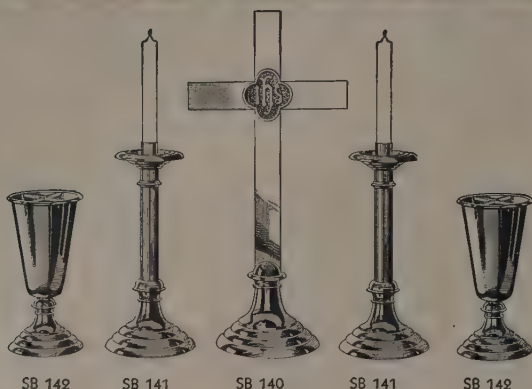
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DIOCESAN

Communion held at St. Paul's Chapel, Columbia University, in May. The conference on Long Island was attended by 24 students, members of the Episcopal Clubs of Queens College, Columbia College, Barnard College, Adelphi College, New York University, Packer Institute, Hunter College, Brooklyn Polytechnic Institute, and the College of the City of New York. The Rev. Gerald B. O'Grady, chaplain of Trinity College, Hartford, Conn., was the conference speaker. Also participating were the Rev. Frs. Gordon Gillett, youth director of the diocese of Long Island; John Davis, assistant youth director of the diocese of Long Island; and Edward Gray, assistant rector of St. George's Church, Flushing, Long Island.

Fr. O'Grady's talks and the general discussions were centered about the spiritual needs and responsibilities of the Episcopal groups upon the college campus.

It was made evident that the primary need of these groups is strong, solid instruction in Christian doctrine; that the primary responsibility of the individuals within these groups is to live and spread their faith intelligently, unafraid of social criticism.

IOWA

New Diocesan Headquarters Established at Des Moines

The diocese of Iowa has recently established its new headquarters in Des Moines, Iowa. The diocesan offices were previously in Davenport, and have been established in Des Moines in order to procure a more central location for diocesan affairs.

It has not yet been determined what disposition will be made of the Bishop's House and the diocesan house in Davenport, as the convention last May ruled that the buildings could be leased but not sold. The cathedral, however, will remain in Davenport.

The address of the new diocesan office is: 208 Flynn Bldg., Des Moines, Iowa.

Laymen Hear Dr. Kuebler

Dr. Clark Kuebler, president of Ripon College, Ripon, Wis., was the principal speaker at the annual meeting of the Episcopal Men of Iowa, held in Des Moines, October 25th and 26th. The objectives adopted at the meeting were: (1) Each layman to bring one other man to confirmation during the year; (2) provision to be made for 20 scholarships to conferences at the Bishop Morrisroe Lodge for mission churches; and (3) to support the diocesan advancement program.



THE REV. DR. ALEC R. VIDLER

SEMINARIES

Dr. Vidler Delivers Hale Lectures at Seabury-Western

The Rev. Dr. Alec R. Vidler, warden of St. Deion's Library, Hawarden, Chester, England, recently delivered the Hale Lectures at Seabury-Western Theological Seminary, Evanston, Ill. It was for this purpose that Dr. Vidler came to this country [L. C., October 19th]. The four lectures form part of Dr. Vidler's new book, *Witness to the Light*, which is soon to be published by Charles Scribner's Sons, in accordance with the terms of the Hale Lectureship.

The book and the lectures are concerned with the thought and writings of Frederick Denison Maurice, the English theologian and preacher of the 19th century, and with Maurice's message for today. In the first lecture, Dr. Vidler said of Maurice:

"The only label that really meets the case, if label there must be, is the grand one: theologian. This is what he himself felt to be his calling, and almost every page he wrote bears it out. . . . In all his practical activities, his participation in politics, in social reform, in educational enterprises, Maurice was simply practicing what he preached—he was acting as a theologian. His participation in the Christian Socialist Movement was the way in which he was led to apply his principles to one period in his life. But to single this out as though it was the main thing about him, and to let the theological concern which prompted it drop into the background, is a monstrous perversion. This misunderstanding of Maurice's message is of long standing."

The second lecture was entitled "The Head and King of our Race." In the third lecture, which dealt with Mau-

The Four Gospels

It particularly interests us how the good news of the Gospel of Our Lord Jesus Christ came to us through Holy Scripture. One Gospel was written by an income tax collector; another by a younger disciple who was the center of much controversy on the part of some of the older apostles; the third was written by a doctor-artist-author; and the fourth by a mere fisherman, with a glorious sense of deepest loyalty and devotion, intense spirituality and capable of rare affection. What a combination! What a cross-section of people,—yet through them has come the Gospel to us.

The thought we wish to bring this week is that we in this day and generation in our glorious Episcopal Church are no different, by and large, from these other men of the long ago. Why,

then, isn't the Gospel of Our Lord being passed on by us any better than it is? Why aren't Episcopal Churches jammed to their doors all over the land? Why aren't more missionaries being sent to foreign lands and to home stations? We all know why. We simply, OURSELVES, are not preaching the Gospel or telling those without it, about it, like the four men who loved Our Lord enough to suffer pain and death to spread the good news. We hardly want to leave our homes and firesides, or to get on the telephone even, to bring another soul to the Church and to Our Lord. Will the Gospel die with us? Are we incapable of catching on fire with love of Our Lord? Are we? Every one of us must answer that question to ourselves and for ourselves before we can ever be truly happy again.

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EDUCATIONAL

rice's idea of a Church universal, Dr. Vidler spoke of "Maurice's teaching about the Church in its distinction from the world on the one hand, and from sects on the other." The fourth and last lecture was on "the sacrament of constant union," Baptism.

It is the hope of the Very Rev. Alden Drew Kelley, dean of the seminary, and of the committee who selected Dr. Vidler to deliver the Hale Lectures, that the visit of the English scholar and the publication of his book may bring about a renewed interest in Maurice, and a greater appreciation of his importance.

Matriculation at GTS

Observance of matriculation at the General Theological Seminary, New York City, began October 31st with Choral Evensong and the commemoration of the founders of the seminary. Bishop Clark of Utah preached the sermon, and took as his text St. Mark's Gospel, 10:38—"Ye know not what ye ask." The Bishop said: "There is no more glorious vocation than the ministry; the purpose is simple and unchangeable—to know God and to help man know God."

On the morning of All Saints' Day, November 1st, the entire student body attended the celebration of the Choral Eucharist, after which the 41 new students signed the matriculation book.

PARISH LIFE

Form for House Blessing

The Rev. John C. Turner, rector of the Church of the Advent, Birmingham, Ala., has formulated a simple but appropriate Service of House Blessing. Compiled from ancient sources, the Blessing covers all parts of a house, and has been used frequently with parishioners building or buying a new domicile. Copies may be obtained from Mr. Turner, 2015 Sixth Avenue North, Birmingham 3, Ala.

ACU CYCLE OF PRAYER

November

16. St. Andrew's, Princess Anne, Md.
17. Church of the Advent, Chicago
18. All Saints', Dorchester, Mass.
19. St. Alban's School, Sycamore, Ill.
20. Trinity, Hamburg, N. Y.
21. St. Matthias', Los Angeles
22. Intercession, New York City
- 23-29. Church of the Good Shepherd, Rosemont, Pennsylvania
30. St. James', Pewee Valley, Ky.

December

1. St. Andrew's, Buffalo, N. Y.
2. Holy Apostles', Brooklyn, N. Y.
3. St. Paul's, Savannah, Ga.

BOOKS

THE REV. CARROLL E. SIMCOX, EDITOR

Our Greatest Contemporary

ALBERT SCHWEITZER: THE MAN AND HIS MIND. By George Seaver. New York: Harpers, 1947. Pp. 346. \$3.75.

Mark this down as a great biography of a man whom many regard as our greatest living contemporary.

Mr. Seaver has done his work so well that you are scarcely conscious of his work as you read it. The task of the biographer is to decrease that his subject might increase. (Even Mr. Boswell, the greatest of English biographers, fell so far short of this ideal that you sometimes wonder, as you ramble through his pages, whether it's a biography of Johnson or an autobiography of Boswell.) So well does Mr. Seaver accomplish his task that all I want to talk about in this review is Dr. Schweitzer, not this book about him.

It is hard to decide which is the more impressive and wonderful fact about Schweitzer: his genius or his sanctity. But the glory of this dilemma is that both are facts.

Look first at his genius: a theologian, philosopher, surgeon, and musician, and in each field a master. Of his musicianship I am no judge at all, but on this point *securus iudicat orbis terrarum*: no competent judge questions Schweitzer's reminiscence as an interpreter of Bach.

As a theologian he comes closer to my men. If I must say that I am not convinced by some of the major themes of his eschatologism in the study of the New Testament I say it "on bended knee." This man has found time—now, God only can possibly know—to do more solid thinking upon the subject than most of us could do in ten lifetimes. Moreover, as an interpreter of Christ to men he has the incomparable advantage, for which there is no substitute, of being himself a saint. He has given up all to follow Jesus. And if I remember aright, our Lord laid this down as one pre-requisite for knowing Him: if any man shall do the will of

God, he will know of the doctrine . . .

The chapter in this biography on "The Ethic of Reverence for Life" provides the key to an understanding of Schweitzer's intense devotion to our Lord: he finds Christ in every suffering child of God. When he ministers with his skillful hands to the poor blacks of the jungle who come to his hospital he is ministering to Christ. This is no mere sentiment with Schweitzer: it is his life. In a shining epigram his biographer sums up the mystery of his holiness: "Not *Credo ut intelligam* would be his maxim; rather, *Ago ut credam*—in the sense, not of intellectual belief, but of personal trust."

So long as one Albert Schweitzer exists in all the world, the Kingdom of God is on the march.

C.E.S.

Life of Bishop Hicks

FROM ROCK TO TOWER. By Kathleen Nugent Hicks. Macdonald & Co. Ltd., London; Morehouse-Gorham, N. Y. 1947. Pp. 284.

This is the autobiography of the wife of the late Rt. Rev. Nugent Hicks, successively Bishop of Gibraltar and then of Lincoln. Mr. L. S. Amery says in his "Foreword": "The author of these stray memories and thoughts claims no more for them that they may furnish a gently rippling accompaniment or supplement to the life of the scholar, busy ecclesiastic and saint, the late Bishop of Lincoln." It would seem that this claim is excessive.

JOHN HIGGINS.

Communion Devotions

BY FAITH WITH THANKSGIVING. Devotions for use before and after the Holy Communion. Philip Loyd. London, Mowbray, 1947. 70 cents.

This small book will be found helpful to those who seek a new method of preparation and thanksgiving in connection with their Communion. Every Sunday in the liturgical year is provided for, with questions for the communicant to present to himself in preparation, to be answered in mental prayer with acts and aspirations. In thanksgiving, each Sunday has its consideration of the Presence in the heart, with suggested acts of love, and prayer for grace to fulfil a particular resolution. If persisted in, this method would result in one's progress in that stage of mental prayer which is called affective prayer.

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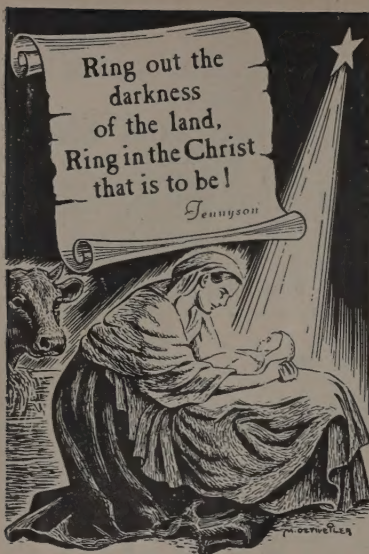
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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Homer Ellis Bush, Priest

The Rev. Homer Ellis Bush, 70, priest in charge of the Church of the Redeemer, Brookhaven, and its associated missions at Hazlehurst and Crystal Springs, Miss., died at his home September 19th after a brief illness. The Burial Office was said by Bishop Gray of Mississippi, assisted by the Rev. R. A. Park and the Rev. Louis Thomas, on September 21st in the auditorium of Whitworth College, which was used in lieu of the church, which has been demolished to make room for a new one. Interment was in the local cemetery.

ALWAYS MISSIONARY

Mr. Bush's entire ministry was spent in missions, first as a Methodist pastor in Michigan, his native state, and in Oregon, and then as deacon and priest in the Episcopal Church. Ordained deacon in 1914 and priest in 1915 by Bishop Funston, he served as a missionary in Idaho, Oregon, Montana, and Alaska before moving to Mississippi in 1926 to become priest in charge at Brookhaven.

Under his administration the Church of the Redeemer had recently undertaken a building program to provide a new church and rectory. Active in Boy Scout affairs, Mr. Bush at the time of his death was a district commissioner and holder of the Beaver badge for his services to boys.

Mr. Bush is survived by his wife, two sons, and one daughter.

Robert S. Farrell

Robert S. Farrell, Oregon Secretary of State, died in an airplane crash on October 28th, near Dog Lake, Ore.

The Requiem Mass was celebrated by the Rev. A'Court Simmonds in St. Mark's Church, Portland, Ore. Interment was in Riverview Cemetery, Portland.

VESTRYMAN

Mr. Farrell was graduated from the University of Washington, Seattle, Wash., and the Northwestern College of Law. He was admitted to the bar in 1930, and was first elected state representative in 1934. In 1942, he was elected secretary of state, and in 1946 was elected president of the National Association of Secretaries of State. He was a member of the vestry of St. Mark's, Portland, Ore., and was elected a lay deputy to diocesan conventions several times.

Mr. Farrell is survived by his wife, two daughters, and his parents.

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RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month 7:30 A.M. Greystone—California, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

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CHANGES

Appointments Accepted

The Rev. Walton W. Davis, rector of St. Andrew's, Lawton, Okla., will become rector of All Saints', Oklahoma City, Okla., December 1st. Address: 1611 Huntington, Oklahoma City, Okla.

The Rev. William H. Hanckel, formerly rector of St. Thomas', Newark, Del., is now associate rector at St. James the Less, Scarsdale, N. Y. Address: 1015 Post Rd., Scarsdale, N. Y.

The Rev. Frederick J. Haskin, formerly a student at Seabury-Western Theological Seminary, Evanston, Ill., is now chaplain at St. Luke's Hospital, Ponce, Puerto Rico, and may be addressed there.

The Rev. Lewis W. Johnson, formerly priest in charge of St. Mary's, Chester, Pa., is now priest in charge of St. Thomas', Minneapolis, Minn. Address: 8115 Columbus Ave., Minneapolis 7, Minn.

The Rev. Dana F. Kennedy, assistant at St. Stephen's Lynn, Mass., will become rector of St. Barnabas', Springfield, Mass., December 14th. Address: 37 Bangor St., Springfield 8, Mass.

The Rev. Burket Kniveton, formerly rector of St. John's, Portage, Wis., is now rector of St. Andrew's, Exuma, Bahamas, B. W. I. Address: St. Andrew's Rectory, George Town, Exuma, Bahamas, B. W. I.

The Rev. Thomas Maddon, formerly rector of St. Luke's, Grantford, Ont., Canada, is now rector of St. John's, Milwaukee, Wis., and may be addressed there.

The Rev. Joseph C. Mason, rector of St. Luke's, Dixon, Ill., will become rector of Grace Church,

Cortland, N. Y., December 1st. Address: 83 Charles St., Cortland, N. Y.

The Rev. Sidney D. Mason, formerly priest in charge of St. Mary's, Hillsboro, and St. Alban's, Hubbard, Texas, is now rector of St. Andrew's, Plainfield, and priest in charge of Holy Innocents', Dunellen, N. J. Address: 412 Clinton Ave., Plainfield, N. J.

The Rev. George H. Murphy, assistant at St. Andrew's, Wilmington, Del., will become rector of the Church of the Good Shepherd, Lookout Mountain, Tenn., November 23d. Address: 205 Franklin Rd., Lookout Mountain, Tenn.

The Rev. Gordon R. Olston, formerly assistant at St. James', South Bend, Ind., is now vicar of St. Peter's, West Allis, Wis., and may be addressed there.

The Rev. David S. Spencer, priest in charge of Holy Cross-Immanuel, Chicago, Ill., will become priest in charge of St. Andrew's, Chicago, and St. Simon's, Maywood, Ill., November 30th. Address: 2103 W. Washington, Chicago 12.

The Rev. J. Daniel Stover, formerly rector of Christ Church, Fairmont, W. Va., is now rector of St. Paul's, Lock Haven, Pa. Address: 119 S. Fairview St., Lock Haven, Pa.

The Rev. Richard L. Sumner, formerly assistant at St. Paul's, Ossining, N. Y., is now assistant at St. Philip's, Tucson, Ariz. Address: 2019 E. Second St., Tucson, Ariz.

The Rev. Stanley Welsh, formerly a chaplain in the Army, is now rector of St. Mark's, Ana-

conda, Mont. Address: 603 Main St., Anaconda, Mont.

Ordinations

Deacons

Southern Ohio: Sidney Case McCammon was ordained to the diaconate by Bishop Hobson of Southern Ohio on November 24 at Christ Church, Cincinnati, Ohio. He was presented by the Rev. Dr. Nelson M. Burroughs, and the Rev. John R. Yungblut preached the sermon. Mr. McCammon is to be an assistant at Christ Church. Address: 318 E. Fourth St., Cincinnati 2, Ohio.

Western Massachusetts: Sidney Wilnot Goldsmith, Jr., was ordained to the diaconate by Bishop Lawrence of Western Massachusetts on October 26th at St. John's Church, Williamstown, Mass. He was presented by the Rev. A. Grant Noble, and the Rev. Jesse McL. Trotter preached the sermon. Mr. Goldsmith is to continue his studies at the Virginia Theological Seminary, Alexandria, Va., and may be addressed there.

Depositions

The Rev. Newton Penberthy, presbyter, was deposed from the Sacred Ministry by Bishop Dagwell of Oregon on October 29th, in the presence of the Rev. Messrs. Edwin W. Hughes and Lansing E. Kempton. The action was taken in accordance with the provisions of Canon 60, Sec. 1, with the advice and consent of the standing committee, with a formal request in writing of his renunciation of the ministry and his desire to be removed therefrom.

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Main at Highgate
Sun Masses 8 & 10, MP 9:45. Daily: 7 ex Thurs 7:30, Confessions: 10, MP 9:45

CHICAGO, ILL.

TONEMENT Rev. James Murchinson Duncan, r
749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

T. BARTHOLOMEW'S Rev. John M. Young, Jr., r
720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

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MADISON, WIS.

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NEW YORK CITY

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NEW YORK CITY (Cont.)

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Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 Confessions: Sat 4-5 by appt

ST. JAMES' Rev. Arthur L. Kinsolving, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
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Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9, 12:10 (Fri); C, Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
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Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

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Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

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ST. FRANCIS' San Fernando Way
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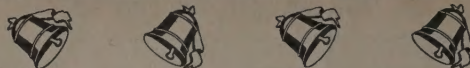
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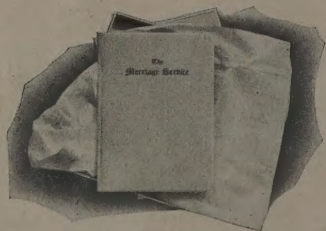
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